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## Christianity as Grace.

An essential distinction between Christianity and the ethnic faiths is that every other religion says: "Do good, practice righteousness in order that you may obtain the favor of God." Christianity is primarily a revelation of the grace of God to sinful men and only those who accept this grace can be responsive to the distinctively Christian motive. "Work out your own salvation with fear and trembling," writes the Apostle Paul, not that God may work in you, but because He is working in you. Again he writes, "Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting the lions in the fear of God." He does not say, let us cleanse ourselves in order that we may obtain the promises, but he makes the present possession of them the ground of appeal for a purity that corresponds to them.

No one can overemphasize the importance of personal righteousness. Certainly Jesus Christ laid down more searching tests for the integrity of motive and act than any moral teacher has done. But not for an instant did Jesus give the impression that He was a legalist or that He believed that any man could be saved by his good works. On the contrary, He insisted that He came to bring the Gospel. In the thought of Jesus deeds of righteousness do not win the eternal life. Eternal life is the gift of God, and personal righteousness is the evidence that that gift has been accepted.

As a matter of fact the principal obstacle to the acceptance of the Gospel is the difficulty of making men believe in the grace of God. It is very easy to make men believe that they shall soon what they reap. All their observation of life, their sense of the relation of cause and effect, and their scientific conceptions corroborate that statement. But to make men believe that eternal life is a gift; that the forgiveness of sins and acceptance with God are offered without price is a difficult matter. Their predilections and habits of thought are all against it. Because of this there is a strong and inevitable tendency at work in every community in which Christianity has long been preached to relapse from the basis of grace to that of works, and men almost unconsciously get in the way of conceiving of the Gospel as a moral discipline effected through sympathy with the ideal character of Christ, rather than as a supreme and overwhelming gift of redemption and salvation to sinful men.

Because this essential message of Christianity is obscured the prevailing type of Christian life becomes pale and joyless, and loses the note of confidence and exultation. It does not make any difference how good a man is, he will find comparatively little in his own character upon which to build assurance of acceptance with God, and triumph over death. But the poorest sinner who feels that he has accepted "the unspeakable gift," that Christ has forgiven his sins and accepted him as one of His own has a basis of confidence that fills his heart with heavenly joy and peace. Too many of our failures in Christian service can be traced back to the fact that a sublimated paganism and a legal righteousness has taken the place of the good news of Christ's message.

## The Immortality of the Soul.

BY E. J. FOOTER.

MAN'S future existence is not so much an assertion in the Old Testament as it is an assumption. It seems to be regarded by all the writers as an assumed fact—a great truth not needing to be proved. Enoch was not, for God took him, did not extinguish his life, did not put him out of being, but took him—carried him away to some other place. It logically follows that he still existed. Noah, Abraham, Isaac, Jacob, were all

gathered to their fathers,—gathered, not annihilated, not extinguished, but gathered as a husbandman gathered stalks of ripened corn, taken to their fathers who had gone before them, an innumerable host who existed somewhere. What other conception can we have than the transfer of life to other life, the living brought into the company of others who are living, life to life?

David and Solomon slept with their fathers; sleep is not extinction. It is a term used by the Old Testament writers, and more particularly by our Lord, to give a milder thought to death, to lead the mind away from the idea of extinction of being.

Whatever notion we may have of the witch of Endor scene, it is based upon the common belief of Old Testament writers, of the continued life of the dead in the other world. This was the universal belief of God's people from the earliest period. We think this cannot be well doubted; we cannot read the Old Testament writers with any other view. And this harmonizes with the universal desire of the human soul, and it cannot be that God, who surely planted this desire in the soul, would blast this great hope by sending man out at last into the blackness of an eternal night.

"For I know that my Redeemer liveth;" "And after I shall awake, though this body be destroyed, yet out of my flesh shall I see God," (marginal rendering), "Whom I shall see for myself, and mine eyes shall behold, and not another."

Truitt, N. J.

## The Angelus Bird.

When traveling in the forests of Guiana and Paraguay, it is not uncommon to meet with a bird whose music greatly resembles that of an Angelus bell when heard from a distance. The Spaniards call this singular bird Campanera, or bell-ringer, though it may still be more appropriately designated as the Angelus bird, for, like the Angelus bell, it is heard three times a day—morning, noon and night. Its song, which defies all description, consists of sounds like the stroke of a bell, succeeding one another every two or three minutes, so clearly and in such a resonant manner that the listener, if a stranger, imagines himself to be near a chapel or convent. But it turns out that the forest is the chapel, and the bell is a bird. One writer (Mr. Waterton) has declared that the bird tolls with so sweet a note that "Acteon would stop in midchase, Orpheus himself would drop his lute to listen," while the clear note can be heard at a distance of three miles! The beauty of the Angelus bird is equal to his talent; he is as large as a jay, and as white as snow, besides being graceful in form and swift in motion. But the most curious ornament of the Angelus bird is the tuft of arched feathers on its beautiful head; it is conical in form and about four inches in length.

The following from Rev. S. C. Moore was not written for publication. But we take the liberty of putting it in this issue, as his many friends in the province will be pleased to hear of his work in British Columbia where he has been for over a year:

Waterside, January 2nd, 1902.

REV. J. H. HUGHES:

Dear Brother Hughes, I have returned from the West to my home in the East. I had fourteen months of hard work out there, but I trust, in many ways successful. I found a new church at Ladner of about 16 members, all from the East, some who had formerly been members of my congregation at Salisbury, one young lady who was converted in my meetings held on the Steeves Mountain, but her parents thought her too young to join the church, but after the lapse

of nearly 20 years I had the privilege of leading her down in the Baptismal waters in obedience to the Divine command. It has been up-hill work, but our congregation has increased from about thirty to the largest in the town and numbers now 26. Just think 16 members agreed to raise \$300 and did it, paying every month. The Board gave \$400. In addition to that, the church without asking outside aid, raised \$300 for a building lot and had when I left \$250 towards the building, but they are going to have a hard time to complete the building without making a debt. It will cost \$2000. I have been requested to ask for some assistance down here, and any who from their abundance will contribute to the assistance of that field, will be giving to the Lord. The conditions out there are altogether different from the East. I opened a new station at Steveston with good prospects, but since I left a terrible storm has swept away the dyke and Steveston is under water. How it will effect the church I do not know. The prospects for the Baptists in B. C. is good but they have up-hill work for the present. I left with the idea of returning in the spring, but my wife's health with the difficulty of selling my home for anything near what it is worth may prevent me from going as early as I expected.

I inclose \$1.00. I am sorry I neglected to send it so long. You can send the paper to Waterside, my old address. Pray for the brethren in B. C. Wishing you the compliments of the season, I remain

Yours in the gospel,

S. C. MOORE.

## The Dag of Complete and Absolute Victory.

When the long and fierce campaign shall end, when every wrong shall be righted, every fortress captured, every foeman vanquished, and at the name of Jesus every knee shall bow; "who he, who through all the struggle has been the central figure, shall stand forth arrayed in glory and might. Upon the bleeding soil of earth the victory has been won. Here he trod 'the winepress alone;' here he went down to dark Gethsemane, and in that agonized hour of awful passion took the cup of woe and drained damnation dry; here he climbed that 'green hill far away,' and amidst the unfathomable mysteries of human woe and redeeming love, his dyed head drooped, his tender heart broke, and having 'overcome the sharpness of death,' opened 'the kingdom of heaven in all believers.'

But in that day of everlasting victory, "He shall see of the travail of his soul, and shall be satisfied," when surrounded by all who have loved and served him—patriarchs who saw his day and were glad, prophets who, through the darkness of the ages, foretold the eternal dawn, apostles who forsook all for his sake, fathers, confessors, reformers, missionaries trophy laden, pastors with their flocks, teachers with their lambs, the great array of devoted workers, the unknown and the well known, the lofty and the lowly, who, constrained by his love, have led wanderers to the cross—when, enthroned amongst the "sacramental host of God's elect," there shall salute his ears the grateful and triumphant song bursting from a world redeemed and a heaven enriched—

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all."

REV. E. G. GANE.

The so called "dead live" in the ministry is not determined by years. As in every other calling, so in the ministry, there are old men of thirty, and young men of seventy.